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BAPTIST RECORD

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EDITORIAL

On First, Fourth & Fifth Pages

NOTES AND COMMENTS

We were glad to have the presence of Secretary Jordan, of the B. Y. P. U., to radiate sunshine in our office the other day, and to hear his cheerful and hopeful words as to the good prospects of his great work.

It was a real pleasure to have Bro. W. S. Culpepper with us on Sunday night at our last meeting to Enterprise. His visit was

excellent and helpful one, and was greatly enjoyed by our people. We hope he will soon come again.

Our sickness caused us not only to fail to attend our Bro. Rogers' meeting at the South Side church, where Bro. W. S. Rogers, of Clinton, is aiding him, but also to forget to make mention of the meeting at all in THE RECORD. The congregations were good and the interest fine, we learn, all through the week.

We have heard that the Baptists of Wilmington will not fit up the great cotton shed for the accommodation of the Convention as at first suggested. We think it eminently wise and prudent. The people who were there have not yet ceased to criticize the great tabernacle at Nashville as a nuisance and an experience not to be repeated.

It is a fact, no doubt, that the Southern Baptist Convention as such, has no organic connection with, or jurisdiction over, the Southern Baptist Theological Seminary, but it is so much the worse for both. If something of about that sort is not brought about in the no distant future, he air will most probably become very murky around the last named institution.

A CALL at our home while sick from Bro. W. S. Rogers, of Clinton, who is aiding our Bro. A. J. Rogers of the South Side in a special meeting, who accompanied him, greatly cheered us in our waiting. He is not only a preacher of high character but of a choice spirit in social relations, and will pass current anywhere among the people. The meeting grows in interest and we wish for the brethren a great victory over the forces of evil.

THE HOLY SPIRIT IN THE TEACHING OF JESUS.

The classic passages of Jesus upon the Holy Spirit are found in the 14th, 15th and 16th chapters of the Gospel of John. There is revealed in these portions of our Lord's teaching a wealth of truth on the nature, personality and work of the Spirit which we find nowhere else in the four Gospels. These passages are of sufficient importance to justify a quotation in full, even at the expense of brevity. In chapter 14:16, 26, Jesus says: "And I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of Truth: * * But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." Again, in chapter 15:26: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall bear witness of me." Once more, in chapter 16:7-14, "For if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you and he, when he is come, will convict the world in respect of sin, and of righteousness and of judgment. Of sin

paratively easy. A good way to spend a Sunday afternoon.

(2.) But the Holy Spirit called the Comforter. The word Comforter fails to bring out the meaning of the word which our Lord uses. The Greek word *Parakletos* when spelled with English letters is bereft of much of its force in the effort to crowd its meaning into the word Comforter. This becomes obvious, we think, upon a comparison of the two words in the languages from which each is derived. The word, comforter, comes from two Latin words, primarily, "con" and "fortis," "comfortar," and means "one who strengthens," "one giving consolation," "a giver of courage or good cheer." While the Greek word *Parakletos* means something quite different. It literally means, "one who is called to the side of another to aid him in a court of justice;" "an advocate," "a pleader," and was more generally applied to the counsel for the defense." The ruling idea in the word is that of "one summoned to plead a cause," not one who "exhorts," or "comforts, or strengthens." If these last enter into the meaning at all, it is only incidentally. That such was the meaning of *Parakletos*, in common usage among the Greeks, there can be no question, as could be easily shown by reference to classic

(Comforter) would be Lawyer. I will send you another Lawyer, Advocate. The importance of this contention will appear when we come to consider the work of the Holy Spirit.

3. Once more, the Holy Spirit is called the Spirit of Truth. The Spirit is the agency by whom the truth is realized in the hearts and lives of the believers, through whom the truth finds expression. The Spirit interprets the truth, enforces the truth. Hence he is called the Spirit of truth. We may close this article with the reflection, that Jesus' whole teaching in this connection, places the coming of the Spirit and entrance upon his work as something in the future from the speaker's point of observation and time. Not that he had not been in the world before. He was with the Old Testament saints; but his distinct personality and work had not been revealed to them. The Spirit was with Jesus, was in Him, remained in Him, clothed Him with power, was the impulsive force of his activities, was conferred by him as an influence upon those whom He sent out. But the presence of Jesus in bodily form precluded the possibility and the necessity of the Spirit's presence and power in His personality. "If I go not a way, the advocate will not come." A failure to observe this obvious

THE BAPTISTS AND PUBLIC MONEY.

Someone asks, "Did the Baptists ever receive assistance from the State in their educational work?" The answer is simple, "They have." Madison University of New York received aid from the State of New York. Rochester University did the same. Anderson Hall, named after its honored President, M. B. Anderson, was built, in part, out of public money. Mount Lebanon University, at Mount Lebanon, La., received \$10,000 from the State in its early history. The Southwestern University, located at Jackson, Tenn., is now using about \$40,000 of the State's money. Mercer University received from the city of Macon, Ga., a sum of money raised by municipal taxation. This sum had much to do with the location of the school in that city. Of course this was all wrong; is wrong now. Let us hope our Baptist people will yet right the wrong by returning the money. It is a blot on the pages of our history.

We observe that one or two progressive newspapers wake up just now to say that "It is now definitely announced that the Baptist Young People's Union will be held at Chattanooga, instead of Brooklyn." They may never know it, but that fact was definitely an-

weeks ago, and the reason given, which was that the Eastern railway authorities refused to allow the usual one-fare rate for the round trip, while those of the South readily made the concession.

The people of Scott county have suffered a great loss in the recent death of the excellent and efficient clerk of their circuit court, Mr. Langford. He was held in high esteem by the people, as was freely shown by his recent cordial election to that important office, and easily ranked among their best citizens. His life had been that of a Christian, and his hope was steadfast to the end. His bereaved family have our sincerest sympathies in their great affliction, and our earnest prayers for the divine consolations.

Now that the week of self-denial has past, we wish to say something that we ought to have said before, but did not wish to appear to oppose a good thing, and that is that we are unalterably opposed to our Baptist people associating their times of raising money by self-denial with the season of Lent of the Episcopalians and Catholics. If our people must resort to such methods for such purposes, then, in the name of true religion and all consistency, let them not fall upon the same time of the Apists and Papists in doing such a similar thing.

Collection Envelopes.

I shall be glad to furnish State Mission Envelopes to churches and pastors contemplating collections. They get in touch with each member and through them each member is personally solicited for help.

A. V. ROWE

the Father, and ye behold me no more; of judgment because the Prince of this world hath been judged. Howbeit when he, the spirit of truth is come, he shall guide you into all the truth."

1. The first thing to intrude itself upon the mind of the inquiry is the names given the Spirit in these passages. Jesus spoke of as (1) The Holy Spirit. (2) The Spirit of Truth. (3) The Comforter, Paraclete, the helper (parakletos) another comforter or helper.

2. The personality of the Holy Spirit is made unmistakably plain in the words of our Lord.

3. His ethical character and work are well defined. He is the Holy Spirit, sustaining a well defined relation to God the Father, to Jesus Christ the Son and to both the world and the body of believers and carries on his office-work in these several relations. Our purpose is to study the above passages in the light of these three aspects.

1. The names given the Spirit by our Lord.

(1) He is called the Holy Spirit. By the attributive *holy*, Jesus emphasizes the ethical character of the Spirit. His moral character, in fashioning the character of the believers after his own type. The word *holy* must mean therefore more than mere awe or reverence, but in every instance of its use in the New Testament we must look upon it as designating moral quality. We have become so accustomed to the use of the word "holy" with the Spirit that we fail to assign it the full meaning with which inspiration has invested it. A study of the passages, associating the word *holy* with the Spirit will repay us richly. By the help of a concordance the work of tracing the references is comparatively easy. A good way to spend a Sunday afternoon.

stance seems to admit of the meaning, *advocate*. The idea of "pleading, arguing, convincing, instructing, convicting," in every instance, seems to be required, and never "encouraging, comforting and comforting." This will appear upon a comparison of the passages. The Spirit of Truth is the Paraclete, who is to teach the disciples and remind them of all that Jesus has said to them. 14:26. Again, as the Spirit of Truth, the Paraclete is to bear witness of Christ. 15:26. Once more, he is to "convince or convict the world of sin, of righteousness, and of judgment." In all these passages the idea of an Advocate, a Pleader, a Counsel, is the only one admissible. The Holy Spirit is a lawyer; his work is that of an advocate who convicts our adversary, the world, of wrong, and pleads our cause before God the Father.

In the First Epistle of John, chapter 2:1, we have: "If any man sin, we have an advocate with the Father, even Jesus Christ, the righteous." The word rendered advocate is the same word, which is rendered Comforter in the Gospel of John. It is evident that no other idea than that of an Advocate, a Pleader, a Counsel, which the believers cause with the Father, against the accuser, Satan, can be made at the argument. This fact, combined with the promise of Jesus to send another advocate, seems to fix the meaning. Jesus is one advocate; the Holy Spirit is the other. While Christ pleads with the Father in behalf of the believer, the Holy Spirit pleads the believer's cause against the world, and also Christ's cause with the believer. A good rendering of the word *parakletos*

confusion in the mind and teachings of men. Once more the names given the Spirit by our Lord, have invested them with the germ ideas from which his entire operations in all subsequent times, are provided for. There is no work whether of moral character and effects or of spiritual character, which may be traced back to root ideas involved in the names given the Spirit in the discourse of Jesus. Holiness, truthfulness, advocacy are comprehensive of the entire work of the Spirit in the economy of human redemption. This will appear as we proceed with our studies in the Acts and the Epistles which productions came into being under the full display of the Spirit's power in apostolic times.

A MAN said to us the other day: "If one has a forced monopoly of any business and makes a donation to a benevolent enterprise, and then increases the price of his commodity so as to cover the amount and more donated, who does the giving, the capitalist or the people who have to buy his product?" Our reply was, "If you know who the man is, ask him. Perhaps, also, he would tell you why it is that a barrel which holds fifty gallons of coal oil going out, holds only forty-eight gallons of turpentine coming in."

The floods are devastating much of the Mississippi Valley, and many people have been compelled to flee for their lives. To many of them it is well-nigh equal to a famine such as has been the lot of many other people this year in other countries and ours. May an all-provident God put it into the hearts of those who have an abundance of this world's goods, to help those who have not.

The L. C. Railway at Senatobia, has been promoted to a responsible position in the employ of that railway at Fulton, Ky. The people of Senatobia regret to lose him from our midst, as he has been agent here for more than twenty years, his agency extending back to the pastorate of Bro. E. E. King at Senatobia. We are reconciled, however, by the fact that he gets a better position and is succeeded by Mr. Williams another good man. Many good wishes follow Mr. Russell to his new home.

THE WAY TO GO TO THE SOUTHERN BAPTIST CONVENTION.

We have already received inquiries as to the best route to the Southern Baptist Convention. Those going from Mississippi, Louisiana, Southwest Arkansas and East and Southeast Texas, the most pleasant and direct route is over the Southern R. R. Over this route we pass over the great mountain ranges of Alabama, Tennessee and North Carolina, giving us an opportunity to see much of the finest scenery in America. Those who live west of this city can come from several points to this place, arriving on the M. & O., the A. & V. and the Northeastern, at from 9:30 to 10:10 p. m., making rather close connection with the A. G. S., going from Meridian to Birmingham and on to Chattanooga, Knoxville and Asheville. If a sufficient number of delegates come by way of Meridian, we can arrange for a special coach and sleeper. From Birmingham or Chattanooga we will be accommodated with a "special" running for the convenience of the delegates. We would be glad to communicate with those who will join our party from Meridian. Any information which the brethren may desire we will gladly furnish. Let us hear from you, brethren. We are anxious to have a large representation from this section, both to Young People's Meeting, on the 30th of May, and to the Convention proper on the 7th.

It may be entertaining for our secular editors to show their dissent from the recent prize fight in their editorial columns, but it lacks nothing of being disgusting to see how they fill up their other columns with the sickening details of that climax of brutality. Would our secular editors reverse the order of the Pharisee and make clean the inside of the platter and cover the outside with filth?

If the "powers" succeed in intimidating Greece that she withdraw from the conflict in Crete, leaving Turkey to go on her way of individual murder and national perfidity, then it remains to be seen if God will not by some convenient providential international entanglement, sooner or later, get them upon each other until they have been well nigh devoured. We confidentially look for something of the kind.

AND Bro. L. E. Burdette is also among those who have been bearing the burden of sickness, of which we are pained to hear. We hope, however, that now he is on the upgrade he will soon be himself again. We are glad to have the promise of something soon from his pen for our columns. We know in advance it will be good.

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ing the recent callers are of the Chroni-
cler was C. S. Ray, of Enter-
and M. T. Martin, of Silven-
The latter did not see
precisely, who was out to
to some matters. Bro.
been in the colportage
the southwestern terri-
tate. It is to be re-
that he could not con-
the field. All Baptists
appreciate the importance
of the
claration that Baptist
at any time adopted
for sprinkling for bap-
to absurdity, as well as a
tion. Such a departa-
is simply mean practical
and therefore, they
re ceased to be of our
order." That under
circumstances, churches
individuals have drift-
ed to be questioned; but
have been some to
ordinances in their
apostolic times ill
of honest Bible stu-
dy believe.

R. Hodges advocates
of churches in the
a pastor. Is not the
from scriptural teach-
office of "bishop"?—
A pastor located in
of the churches which
where a single one
him support, could
people and do much
than where he has
travel. Furthermore
ship could be more
estrinated.

is made by Bro. W.
Sunday School
made at the First
this city about twenty-
ago. The Chroni-
is quite well, and
whereby. That year the
of the school ran up
Nine years' later the
United Calvary Sunday
April 3rd 1881—which
par proportions, say
it moved to West
changed its name to
Avenue. Its old
now held and owned
pieces.

An Avenue church, lo-
cated half a mile east
of Calvary, received
members therefrom on
its removal, and quite
of its later accessions
of Calvary Sunday
now a mission is being
carried out, near the
in which each of our
will take an interest.
ment was very quiet;
hodist friends were
quiet, and not only
so, but have humor
already. Meanwhile
has been let to build

ogers has been carry-
ing for some days
He has the effe-
of Bro. W. S. Rogers
Much good has been
is hoped grand re-
sult. The work at
Avenue has been
Pastor Gray for the
months. He has
and with sickness at
the active member-
some good workers
by removal. One
by letter last Lord's
have been sent for

my brother pastors to their congregation an opportunity during the month of to make a contribution to Missions. We have been of the Foreign Mission almost exclusively during conventional year. The Board needs and deserves help, both because of its work and because of help given to our State. This Board gave me \$5,000 church debt, I said to that we would enlarge our stations to Home Missions. I have a right to expect it to only one month to the of the Southern Baptist Convention. But with a united, unflinching effort we can do that time. If for any there is no public collection individuals send on contributions. Will you not in this effort for Home brother pastors? Then will give ourselves to missions and go to Grenada without any debt.

H. F. SPROLES.

Ye Have Received, Freely Give.

words mark our Lord's of obligation on his disciples he sent them on mission of mercy and He had conferred on them great endowments, he wants them to use them for the well-being of the people. In using these freely they will bless and they will honor him. They will be magnified in their to hurt the people honor Him. He gives that principle not only guidance, but a principle evermore char-

His people in their Do we believe it? Must as I receive? If good pressed down and run- falls to my portion in goods, as God blesses of my hands and head, must be my attitude Him who gives, and not me who need, if opportunities and bless my life in places in Christ Jesus, satisfied to hold on to regardless of the destitute prevails in fields that to the harvest?" What sure of my responsibility men and before these words of the sower "Freely Ye Have Freely Give."

A. V. ROWE.

Lord From Gloster.

a good day at Gloster. Was our mission day at quarter. The church \$65. \$10 of this was the Ladies Aid Society. The Ladies' Aid Society-four or five member class of workers organized. I find them anything for their this is one of the oldest in the State; organized by noble men have passed on. Bro. W. W. Monroe pastor. His son, holds his membership in the church and we things of him as a I have many noble here. I find myself be attached to them I know them. We is a good day in the. There is a well-

RECORD HERE

J. P. CULPEPPER.

That mother meant some particular mother—not simply a mother. The woman referred to subscribed \$5 to ministerial education, to educate another mother's boy. The woman knew the boy too. She was not able to send her own boy to college, but was willing to help send the other. That's all—but was it not noble? Most women would have said: "I am not able to send my boy, and you can't expect me to help send others. Charity begins at home."

We are very grateful to our brethren for their appreciation of our Bible premium offer. Just now our supply is out, but let them look out for their book in one week or ten days. They will be sure to come.

BRO. J. C. FARRAR leaves Ruby for Gallman, where his correspondents will address him hereafter. His work this year is at Gallman for two Sundays, Pilgrim's Rest, where he has labored ten years, and Bethel, six years. He has good words or THE RECORD, as well as good cash. Our brother has our sincerest thanks and best wishes for the Lord's fullest blessings and enlarged success.

Willing Bells.

We are duly grateful for the invitation contained in the following note which tells its own sweet story. These dear young people have in advance our best wishes for all the good that there is in the new state into which they are about to immigrate:

Mr. and Mrs. S. H. Kirkland write you to be present at the marriage of their daughter Jesse Roberts to Dr. J. Mosher Alford, Wednesday evening, April seventh, at eight thirty o'clock. Forest, Mississippi. 1897.

At home, Gallman, Miss.

\$200.00 IN GOLD GIVEN

FOR SELLING TALMAGE'S NEW BOOK.

R. H. Woodward Co., Baltimore, Md., make a liberal list of \$200 in gold to anyone selling in 70 days 100 copies of Dr. Talmage's new book, "The Earth Girdled." This is Dr. Talmage's best and latest book, and one of the best selling books ever published. One agent sold copies in 3 weeks, another sold 21 copies in 6 days. Freight paid and credit. Complete outfit \$100.00. They also wish to secure a salary, general agents for their other books and Bibles, and for the American Purchasing Association. "Story of Spain and Cuba," beautifully illustrated, is one of their best copies. Complete outfit 25 cents. Write them immediately.

416t.

State of Ohio, City of Toledo,
Lucas County } ss.
I, Frank J. Cheney, make oath that he is the senior partner of the firm of F. J. Cheney & Co., engaged in business in the City of Toledo, county and State aforesaid, and that said firm will pay a sum of one hundred dollars for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.
Sworn to before me, and subscribed in my presence, this 6th of December, A. D. 1898.

A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken orally and acts directly on the blood and mucous surfaces of the system. Send for treatise.

F. J. CHENEY & CO.,
Toledo, O.

March.

7.—Baptism. Matt. iii. 13; Lk. iii. 21; Acts x. 40; Rom. vi. 13.

14.—Walking with God. Gen. xiv. 24; Heb. ii. 5.

21.—The security of the believer. John x 27-30; Ro. viii. 37-39.

28.—Missions.—Japan.

SUNDAY SCHOOL LESSON

By W. F. Yarbrough.

APRIL 11, 1897.

SUBJECT: Conversion of Cornelius. Acts 10:30-44.

GOLDEN TEXT: "Whosoever believeth in him shall receive remission of sins." Acts 10:43.

INTRODUCTORY.

In this lesson we reach another turning point in the early history of the church. Though the early disciples may have been unconscious of the gradual development looking toward the time of giving the gospel to the Gentiles, the student of the Acts can trace it. The first step in this development is the preaching to the Samaritans, who are only half Jews, then the Ethiopian, when Saul is converted and commissioned as an apostle to the Gentiles, and finally Peter, under divine direction, preaches the gospel to the first pure Gentile convert. The verses intervening between this and the last lesson show us how Peter was led to take this step in the face of all his former training and against all his Jewish prejudices.

While sojourning with Simon the tanner, he goes about noon upon the low flat roof of the house to observe the sixth hour of prayer. While hungry and waiting for dinner, he falls into a trance and sees the vision of the sheet filled with all kinds of animals by which God reveals to him that he can make even the unclean, clean. In the meantime Cornelius, a Roman centurion over the Italian band, stationed at Caesarea, has been commissioned by an angel of God to send for Peter. While Peter is considering the vision, the messengers of Cornelius arrive and call for him. Peter being instructed to go with them, calls them in and entertains them for the night, starting for Caesarea the morning, where the centurion receives him with great reverence.

The time is now ripe for the work of Paul, the great missionary to the Gentiles. His own preparation in the school of God's providence and grace is now finished, and we shall soon see him reaping a rich harvest in Gentile fields. It is well to remember that in this lesson the seeds of that great controversy between Paul and the Judaizers are sown. Peter stepped across the line of Jewish bigotry, and of Jewish believers, jealous of the racial and religious separation of Israel, take him to task as he does in the next chapter.

EXPLANATORY.

Cornelius' Explanation.

38. *Three days ago I was fasting until this hour. Although Peter had a divine explanation, it is perfectly natural to ask Cornelius*

Cornelius, in a straightforward way, gives an account of the divine revelation which he has received. The R. V. following the oldest manuscripts omit *fasting*. Then the idea of Cornelius is, that four days ago from this hour in which they were then talking, he was observing the ninth hour of prayer. *Attendant* an uncircumcised Roman, he was attracted to the religion of the Jews, among whom he then lived, and was observing their hours of prayer, v. 2. We are not told for what he prayed, but enough of his character is revealed for us to know that he was a sincere seeker after truth.

While in the act of worship, man in bright clothing appears to him, telling him that his prayer was heard, and that his almsdeeds were remembered before God. The burden of his continual praying was probably for more light, and so his prayers could be called *his prayer*. The spirit manifested by his prayers and almsgiving, was that of a true worshiper, and he who said, "draw nigh unto me and I will draw nigh unto you," had not ignored the cry of this earnest soul.

Send therefore to Joppa, and call hither Simon, whose surname is Peter. God works through human agencies, and providentially he has led Peter within reach of Cornelius, and has prepared them for the meeting. The angel gives Cornelius specific directions by which he might find the man who was to speak words by which he and his household should be saved. Cornelius was not disobedient to the heavenly vision, and tells Peter that he immediately sent for him. The phrase, *thou hast well done*, is expressive of Cornelius' gratification at the prompt response of Peter to his message. It is as if he had said "You have done the courteous thing in coming on my invitation." The closing remark of Cornelius is indicative of an open heart, ready to receive God's message. He has gathered his company of relatives and intimate friends, and now realizing that they are in the presence of God, they are ready to hear all things that God has commanded Peter to speak. It is not the man, but the message, that they want to hear, and that not in part, but in full.

II. Peter's Address. 34-44.

Then Peter opened his mouth and said—the usual introduction when something formal or special is to be said. Peter is satisfied from what he has heard from God and Cornelius, that he is doing God's will in going contrary to his own inclinations. This is shown in his introduction, which cannot be understood unless taken in this connection. When he says that he perceives that God is no respecter of persons, he meant that God is no judge of external appearances, but judges all men, of whatever race, by what is in their hearts. The phrase, *respecter of persons*, is a Hebraism referring to the custom of the Hebrew judge, who he judged the prisoner favorably, would lift up his face hid from view as he made supplication for mercy. It means generally, an acceptor of the person as revealed in the face. This acceptance was usually governed by wealth, social position, etc. He apostolic declares that God judges in no such way. On the contrary, among all people he accepts the man who fears him.

anybody else obtained salvation through fearing God and working righteousness; b on the other hand, that a mass of every nation who does this is on a common platform with the Jew. As Stiller says: "The fear of God and works of righteousness have not taken the place of Christ, but the place of Moses." Peter has already said, that there is no other name given among men, under heaven, whereby we must be saved—Acts 4:12; and he does not mean that Cornelius is saved, for he comes to speak words which he may be saved—Acts 11:14, and declares in this address that whosoever believeth in him shall receive remission of sins. It is against logic and against scripture to say that Peter here means that salvation is obtained by works of righteousness.

The word which *God sent unto the children of Israel*. The exact construction in the original is uncertain, but the general meaning is clear. He means to say that they have some knowledge of the glad tidings of peace which has been sent to the sons of Israel, the subject matter of which was spoken throughout all Judea, beginning from Galilee after the baptism which John preached. He goes on to say that the substance of this message of peace was Jesus from Nazareth, how God anointed him with the Holy Ghost and with power. This anointing took place when he received the Holy Spirit at the time of his baptism. The power is further defined as that which enabled him to go about doing good and healing all that were oppressed of the devil. The part that the Holy Spirit played in the life of Christ would be an interesting study of itself.

And we are witnesses of all things which he did among the Jews and in Jerusalem. That of which they had seen and heard Peter could testify truth. He not only testified to the good works of Jesus, but to the evil works he did among the Jews, among whom he did his best works. They showed their appreciation in putting him to death by hanging him, but God frustrates their plan by raising him the third day and showing him openly to the present day, adding to the genuineness of the record is found in the fact that he did not only live in the world, but only to himself to the disciples. Had the writers of the New Testament been making up a story, they would have had their heroes appear to his enemies after his resurrection. The certainty of the proof that he did show his disciples, is brought out in the fact that he did not die and drank with them—Luke 24:41, John 21:13—an indisputable character. He commanded us to preach unto all people. The main fact brought out in this teaching is that the message of God to be preached and of the death of one who had ever lived, or would live. Even the Old Testament prophets testified that this was the same, repeated to all who believe. In this again we see the catholicity of Peter's appeal for all people. Whosoever believeth in Jesus the Son of God shall be saved. Before the Jews and Gentiles, and before the

six men who had accompanied Peter (see Acts 11:12), that it was God's will to receive the Gentiles on an equality with the Jews. This gift of the Holy Spirit is peculiar in that it is the only one mentioned in scripture before baptism had been received, and in that it is spoken of as a baptism of the Holy Spirit. The only other instance of its being called a baptism is that of the Pentecostal outpouring, when those who received him were baptized in the elements of the Holy Spirit. With such testimony of the divine approval, Peter was prepared to vindicate his action in making a Gentile into social and religious equality.

ADDED POINTS.

1. The importance of little things. Peter was prepared for his important step while waiting for a late dinner.
2. There is sometimes a vast distance between the divine and human estimate of character. Hence, it will not do to judge men by external circumstances.
3. If we are willing to do God's will, he will reveal to us the way.
4. The Holy Spirit's approval should be sought in all our work.

DIED.

W. H. BERRYHILL.

Born in Alabama March 4, 1838. Died at his father's home near Utica, Miss., January 29, 1897. He united with the Baptist church in his native State. After his removal to Mississippi he became a member of the Utica church and remained in that fellowship till his death. His life was unobtrusive, and, like every life, had its sunshine and its shadows. He was an industrious and upright citizen. His attachments to his parents as devotion itself. His aged mother is bowed in grief under his sudden blow. And his untimely death leaves a fond wife with a sorrow stricken heart. We commend them all and the loved ones to God and to the Father of his grace which is able to build them up and to give them a place among all them which are sanctified.

I. H. A.

Utica, Miss.

Mrs. Dicy Dodds (nee Miller), was born in Copiah county, Miss., May 22, 1825. After a well spent life of nearly seventy-two years, she died at her home near Hazlehurst Feb. 10, 1897. October 22, 1846, she was married to Samuel Dodds, to whom she was devoted and faithful wife. She was the mother of twelve children, nine of whom are still living. Upon these five sons and four daughters, she has left the indelible impress, not only of a strong character, but of a pious life. In a prominent degree, Sister Dodds fulfilled the scriptural idea of a wife and mother. She was "discreet, a peeper at home" (the guardian of her home), "a teacher of good things." She looked well to the ways of her household and her children rise up and call her blessed." Not only was she an exemplary wife and mother, but she was a devout Christian. At fifty-five years she had been faithful and constant member of the Damascus Baptist church. She was a member of the "Kingdom of God and His righteousness." She loved the scriptures and

convictions of religious truth and Christian duty were clear and strong. I have been her pastor eight years, and I esteem her as one of the strongest Christian characters I have ever known." After more than a half century of service she "rests on her labors."

Servant of God, well done,
Rest from thy long employ;
The battle's fought, the victory's won,
Enter thy Master's joy.

J. E. THIOPEN.

HENRY C. HARRISON

Was born Aug. 4, 1849, and died Feb. 25, 1897, being in the forty-eighth year of his age. When fourteen years old he was converted and joined Mt. Nelson Baptist church in Neshoba, capital of this State. He remained in that church, being a very useful and consecrated member thereof, until his removal to Walnut Grove in Leake county some seven years ago. During his lot with the Baptist church of that place, he soon became recognized as a leading member and was chosen to the office of deacon, which office he filled with credit to himself and honor to the church until his death. As a neighbor, citizen and Christian worker, his equal not easily found. He was faithful to every charge in life.

Mr. Harrison leaves a devoted wife, three beautiful and bright children, an aged mother and other relatives, beside his many friends to mourn his loss. Peace to his ashes and comfort to the bereaved ones is the wish his pastor.

T. J. M.

ETTA BROOM.

Etta Broom died at the home of her grandparents, near Ebenezer Baptist church, Wednesday evening, February 10. She was buried in the family cemetery near her home. She leaves a host of friends and relatives to mourn her departure. Etta had been here to gladden the hearts of her kindred only 4 years, 11 months and 12 days. Etta was bright and affectionate little girl. She was a luminous ray of light everybody loved. The sister thought her to be one of the sweetest children she ever met. Weep no, dear relatives, Etta is in heaven, where there is not any pain nor sorrow.

A. B.

Carley, Miss., Feb. 14, '97.

PUTTER THAM A GOLD MINE.

Raise your own coffee at 20¢ pound and let high tariff coffee. Produces 2 crops per year from the south. Sample and large catalogue of 50 new varieties of coffee plants from all over the Union, postpaid, 10¢. Also my new vineland buncyam net potato postpaid, 25¢ per bushel. Earliest, sweetest and most

Produce 2 crops per year
the south. Sample and large
catalogue of 50 new varieties of
the vine. Testimonials from all
over the Union, postpaid, 10c.
Also my new vineless bunch yam
set potato postpaid, 75c per
Earliest, sweetest and most

W. M. U. Department.

MISS MARY P. HACKETT, EDITOR

April.

CHINA.—"How shall they hear without a preacher? and how shall they preach except they be sent?" S. B. C. Mission opened, 1845; missionaries, 417; native assistants, 44; stations, 31; churches, 19; membership, 1,266; baptisms, 152; schools, 21; scholars, 575; Sunday School scholars, 689. Contributions, \$2,190.35.

STUDY TOPICS.—Immense population of China. Present religious systems. How best can native fanaticism be overcome. The influence of a Christianized China on the world. Responsibility toward present workers.

Living for the Children.

Come, let us live with our children. Earnestly, lovingly live. Knowing ourselves the sweet lessons that to the children we give. Fresh from the kingdom of heaven into this earthly life they come. Not to abide, we must lead them back to their heavenly home.

Letter From a Sunbeam.

[DEAR MISS HACKETT:—I send you a letter written by a little girl just ten years of age, in which she gives an interesting account of the Sunbeam Society of Senatobia. I would be glad to have it published in THE RECORD as soon as possible. If more of the Sunbeam Societies would send us letters of this kind, we would be very glad.

Thanking you for all your kindness, I am,

Very sincerely,

(MISS) LULIE BALEY.

Jackson, Miss., March 28, '97.

SENATOBIA, Miss., March 12, '97.

MISS LULIE BALEY:—I thought I would write to you, and tell you about our nice Sunbeams at Senatobia. Our leader is Mrs. Foster (for a better one could not be had). Our work is about our missionaries. Our study last month was about Frontier Missions. We had a public meeting last Sunday, March 7, and the program was successfully carried out. First, we had a song, followed by a prayer by Rev. L. S. Foster. Next, the reading of the scripture, and then a song. Then we had the report of the Secretary, followed by recitations of little Bessie Still and Irma Smith. We then had a reading by Miss Ethel Mabry, followed by a letter, read by Dida Smith, from one of our missionaries, thanking us for the box we helped to send them. It was worth \$75. He said he had never been so comfortable, and had enough to keep them warm all of the winter. We were very glad to hear that he was so comfortable. After this, we had a solo by Miss Maude Wilkinson; then a reading by Miss Mary Ellis, and our usual lesson on the blackboard, and then we sang another song. We then adjourned by a prayer. Our collection for the last month was 56 cents.

We elect officers every three months. The present organist is Miss Verna Clair Salmon; Miss Ethel Mabry is President; Miss Mary Ellis, Vice-President; and Irene Coleman, Secretary.

Yours truly,

JOHN COLEMAN.

Good Words From the Coast.

DEAR SISTERS:—Perhaps a few lines about our coast work will be interesting to you. Our work at Biloxi has prospered well the past year. Our society was only organized the sixth of last March, and by the meeting of the association in October, we had raised \$122.41. And we feel that God has more abundantly blessed our efforts since, and we trust our success may be an encouragement to our sister societies. We have a small active membership, but some good Christian women who are excellent workers. We had with us on last Monday, two leading members of the Ocean Springs Missionary Society—Mrs. Sue W. Price, vice-president of Woman's Work of the Gulf Coast Association, and also Mrs. E. J. Vaughan. We had a very interesting meeting, adopted by-laws and the following plan for a more systematic work: Missions (per quarter) \$5.00; Pastors salary (per mo.) \$8.35; and of the remaining funds of the society sixty per cent for church debt, thirty per cent for building fund and ten per cent for general funds.

We also decided to have a birthday box to increase our fund, and we also joined in the observance of last week as one of self denial and prayer.

By request of society the pastor last Sunday preached to us, on "Woman's Work from Mark 14:8." "She hath done what she could."

We hope all sister societies in the State will remember our work in their prayers, for it is especially hard.

So many obstacles arise from Catholics and Catholic influences.

In Christian love, (MRS.) H. M. CRAIN.

Biloxi, Miss., March 22, '97.

The Givers.

F. E. S. H.

The door of the moonlit room

opened slowly. A faint, white

light figure stole in and stood

moment irresolute, then crept

softly to the mantel and felt

something along the edge. The

hand found what it sought,

closed over it, and in a moment

more Mamie Roscoe was again

safely in her own bed. No one

had seen her, and if they had,

she said to herself, there was no

harm in what she had done. She

only went so softly not to wake

mama. The money was hers,

and if she did not want to give

it she need not.

Her mother had talked it over

with her last evening. She had

told her how many of the Fron-

tier Missionaries gave up good

homes to go far out into newly

settled places, where some of

them lived in houses which were

little more than holes dug in the

ground and many more in places

devoid of every comfort. And

Mamie hearing all this and much

more had determined to give the

only quarter she had ever had,

to go for her part of the Self-

denial Offering, with the dollar

she knew it had cost her mother

so much to give up. The quar-

ter had been brought from its

place of safe-keeping and laid

on the mantel ready to be sent

to the society next day.

But when Mamie woke up in

the night and lay thinking about

it all by herself in the dark,

things did not seem quite the

same. That quarter was all she

had. In story books when chil-

dren gave up things somebody

was to come along and give them ever so much more. She did not believe it would be so with her. "There's nobody to give me any more," she said to herself. "Mama's poorer than the other girls' mamas, and I don't know why we should give any more. I don't mean to give it, though I don't like to tell it, but she had stolen into her mother's room and was back with the money in her hand."

She had hardly settled down under the covers when a sweet, clear voice very near her said, "The Lord loveth a cheerful giver." Mamie started up, opened her eyes to find herself on a wide, starlit plain, while beside her stood a little girl of about her own age. Mamie had never seen anyone half so beautiful, but she thought that she must be a girl angel. Her white dress shone like snow in the bright light, which fell from a golden star which rested on her long, fair hair.

"Do you want to see the cheerful givers?" the angel asked, and without waiting for answer she and Mamie rose into the air and in a moment stood before what seemed to be a great house, very large and very plain, but full of light, which streamed out of all the open windows, from which came sounds of singing and happy voices. But they did not go in.

"We'll not go in now, because," said the angel, and stopped politely. Mamie hung her head.

"I know," she said slowly. "I don't belong to the cheerful givers."

"No," replied the angel sadly, "but we can stand here and look in through this window." Mamie looked in and felt sure she had never seen so many happy

people. "God loves them because they give cheerfully, and they are cheerful because God loves them," said the angel.

"Don't you see it works both ways?" she added.

"They'd rather have God's love than anything they could possibly give up, and having that makes them as you see them. Those plainly dressed people laughing together have up to lots and lots of money and many fine things."

"Did God give them ever so much more than they had at first?" asked Mamie quickly.

"Yes," answered the angel, "but it was not money. He gave them love which maketh rich and addeth no sorrow. A little love is much more than a great deal without it. Those happy over something themselves are mission-

aries. They have given up house and land and everything, and are ready to give up even lives if need be. They give, but I believe they are at all. They've put their money and things in God's bank, and He has promised to give them back houses and land and all they have given up, and more than that, and they are ready to believe what He says. Some of them look pretty things, for they have hardly time to rest and work very hard, but they are happy that they are so happy they don't mind much. Just like children singing."

"But come," the angel said, "let us go. They are here very ignorant, but eager to learn, and willing to

see the other kind of givers," and before Mamie could answer they stood at the door of a magnificent castle, but so dark and gloomy that she was ready to draw back when the angel took her hand to lead her in.

[To be continued.]

CHINA.

Miss Sale in the Interior.

DEAR BROTHER:—Here we are, safely settled in this little village—Shek Tong—more than three hundred miles from Canton. We—that is to say, Miss McMinn and I, with our Chinese helpers—left Shui Hing on November 16, I having gone to Shui Hing the previous week and passed the Sunday there. Our journey to Ng Chow was tedious, and not without anxiety, as the water was very high, and the current so swift that it was very difficult to make our way. However, we were kept in peace and safety, reaching Ng Chow on the morning of November 24th. We remained there until the 30th, living on our boat and going out each day to work. To our great joy we found excellent opportunities for talking the gospel to the women of this formerly hostile city. We had as many invitations to enter the houses as we could accept, and in many cases excellent attention, though there was often more interest in ourselves than in the message. This is natural in a city where no foreign women have ever before attempted work, and we were glad to have the opportunity to correct some of the absurd ideas current about foreigners.

The situation in Ng Chow is very encouraging, and should call forth both praise and supplication—praise for what the Lord has already so wonderfully wrought, and supplication that

He may continue to work in this important city. Only two years ago our chapel there was stoned, and our native preacher expelled; but today a chapel is being erected in the principal street of the city and Mr. Chambers has lived there for several weeks undisturbed. He and Mrs. C. expect to go about the first of next June to live in the rooms now being built in connection with the chapel. Miss McMinn and I are hoping to be able to rent a Chinese house in which we can live until we have a better place.

We made the journey from Ng Chow to Shek Tong in five days—four by water and one for the move out to the village. Though only a six mile trip the journey and preparation consumed an entire day. It is no small matter to move in China. We have a very comfortable room at the chapel—that is, comfortable from the Shek Tong standpoint—since it is off the ground, clean (comparatively), and going to have two windows when we can get the glass, which we have bought, put over the holes. At present we are getting the full benefit of the December breezes, which are not exactly balmy. However, I am so thankful for the fresh air and the freedom of the country that I have little thought for the primitive conditions of life.

We expect to go off tomorrow for a ten days' visit to some villages some miles distant in the mountains. After our return we hope to hold a class for the women of this and neighboring villages. The Christian women here are very ignorant, but eager to learn, and willing to

listen all day if they do not have to work in the fields. They have to be taught like little children, for they are very babes in knowledge of the truth. Pray that the Spirit may enlighten their minds to comprehend the fullness of the gospel.

Dear me! How will you ever read so long a letter? Perhaps you are not so busy, now that you have a fellow-worker, but I know that there is all that you men can do. I was hoping to hear better reports from the home churches. Surely when the Lord is thus blessing our work and opening new doors to us the people at home will not withhold the means needed to go forward.

We hope to remain here until the middle of February. Pray for us.

With love and sympathy and prayer,

Yours in the work,

E. B. SALE,

In Foreign Mission Journal.

"Cuba—Past and Present."

The above caption is the title to an interesting tract by Rev. O. F. Gregory, D. D., published by Maryland Baptist Mission Rooms, No. 304 N. Howard street, Baltimore; price 2 cents. It is the latest publication on the Cuban situation, and forecasts the future religious condition on the island. In view of the fact that Cuba's complete independence seems assured, and cannot be much longer delayed, this tract will be found especially interesting and instructive. The following extracts are reproduced from its pages:

"The struggle for religious freedom is inseparably linked with that for political deliverance.

IF CUBA BECOMES FREE, it will be a blessing to the Southern land an opportunity and a responsibility such as has never been theirs before, nor has God ever given to any other people.

"The fall of Spanish power will mean the fall of the overthrown of the State Church in Cuba. All her resources, hitherto drawn from the people through the government, will be cut off. Her priesthood, who are all of Spanish birth, must follow the footsteps of the Spanish soldiery and find a refuge in other lands.

"Her houses of worship will be deserted, their altars abandoned, and her people scattered like sheep in the wilderness without a shepherd. In that hour of mingled good and evil will come both the opportunity and the responsibility of which we speak. Our Baptist people, the only Protestant organization upon the island, can be, and must be, the nucleus about which to gather the men and the means to fill Cuba with the knowledge of Christ.

"Every door will be open to us. Every influence will be in our favor. With proper exertion, by the divine blessing, we can then win Cuba to Christ in a period less than it will require Gomer to achieve its political freedom. A nation may be born in a day."

"When that opportunity comes, there must be no delay. Every thing should be ready for the movement. The Home Mission Board, under whose direction it must be made, must be ready to forward the men and the means to every part of the island without hesitation and without delay. What a shame it will be if,

when it arrives, our Home Mission Board should be found so hampered by existing obligations as to paralyze its efforts, and some other mission organization should step in and take our crown!"

Japan.

In Japan there is a net loss in membership of Protestant churches of over 500, in fact a general decline in baptism and Sunday School attendance, etc. The gifts of native converts fall \$10,000 below 1895. And the worst of it is that these statistics do not misrepresent the real state of things. It is quite too obvious that in spiritual state there has been a very noticeable lowering of the level of piety, of which the defection of his Doshisha—the institution founded by the lamented Neesima—is one conspicuous sign. And yet the more devoted missionaries, instead of losing heart and hope, believe that all this is only one of the inevitable reactions which come in spiritual work, and which are followed by an even more marked advance, as in the case of sea-tides.—Missionary Review.

Teachers' Examination.

By our method of preparation many are enabled to obtain first grade teachers' license who could not do so before, and all are enabled to make high averages. The method endorsed by J. W. Province, Ph. D., Chairman of the Faculty of Mississippi College; J. B. Gambrell, D. D., Ex-President Mercer University, Macon, Ga.; R. A. Venable, D. D., Ex-President Mississippi College; A. J. Aven, M. A., Professor of Latin, Mississippi College, Clinton, Miss., and by distinguished educators.

A postal card will bring you full particulars.

Prof. C. L. FOSTER.

Senatobia, Miss. 2-11-06

THE NEW WAY.

WOMEN used to think "female diseases" could only be treated after "local" examinations by physicians. Dread of such treatment kept thousands of modest women silent about their suffering. The introduction of Wine of Cardui has now demonstrated that nine-tenths of all the cases of menstrual disorders do not require a physician's attention at all. The simple, pure

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"Blight" costs cotton planters more than five million dollars annually. This is an enormous waste, and can be prevented. Practical experiments at Alabama Experiment Station show conclusively that the use of

"Kainit"

will prevent that dreaded plant disease.

All about Potash—the results of its use by actual experiment on the best land in the United States—told in a little book which we publish and will gladly mail free to any farmer in America who will write for it.

GERMAN KALI WORKS, 93 Nassau St., New York.

"Sweet Bells Jangled Out of Tune." How much of woman's life happiness is lost for lack of harmony. A hundred sweet melodious tones ruined by the note of discord. Women who ought to enjoy the perfect happiness of love and widowhood and motherhood miserable from one year's and another, because of some weakness or disease of the delicate organism of the sex.

These delicate complaints, which make a jangling dissonance of so many lives, are not by any means a necessity of womanhood. They may be overcome and completely eradicated under judicious treatment.

There is no need of repugnant examinations. Dr. Pierce's Favorite Prescription cures the troubles of the feminine organism positively, completely and safely.

For nearly 30 years Dr. R. V. Pierce has been chief consulting physician of the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y. He is an eminent and expert specialist in this particular field of practice. Any woman may write to him with perfect confidence, and will receive, free of charge, sound, professional advice and suggestion for self-treatment by which 99 out of 100 cases of female complaint, of the most obstinate and kind, may be completely and permanently cured. Address him as above.

Dr. R. V. Pierce was living at Eagle Rock, Botsford, Conn., writes Mrs. C. A. Connor, of Allegheny Springs, Montgomery Co., Va. "I do not know how to thank you for my Pleasant Pellets for one year and my daughter, aged 15 years, has repeated her orrises at the nose, and she has never had the necessary indisposition of menarche. I advised her to get Dr. Pierce's Favorite Prescription, and she has taken it and is now happy when I left there."

"I was a sufferer from trouble for twelve years," writes Mrs. Harry Pomeroy of Box 28, Monaca, Clayton Co., Iowa. "I doctored and consulted physicians and have used a great deal of patent medicine but could find only temporary relief. I began using Dr. Pierce's Favorite Prescription, and have used six bottles and three of them, and I feel like a new woman. I haven't felt as well in twelve years as I do at the present time, and I hope and pray that I will induce some other sufferer to try Dr. Pierce's medicine and be cured. I think there is no medicine in the world as good for sickly women as 'Favorite Prescription.' I have written to a great many of my friends and they are on the way to health and happiness, and I can proudly say that I am too. I can never praise your medicine enough, and it has done me a world of good."

"Words fail to describe my suffering before I took your Golden Medical Discovery," writes Lulu S. Hardy, of South Brook, Rockingham Co., N. H. "I have been greatly benefited by the use of your medicine. I never feel any pain and I stand too long. Before I commenced to use the medicine I could hardly walk across the room. I have been sick off and on for two years. I am feeling quite well now and your medicine did it. I had an abscess on the fallopian tube and it discharged through the bladder. Of course it left the bladder in an irritable condition and I felt the womb inflamed. I had an awful burning in my stomach at times; no appetite; wasting dream; constipation; excruciating monthly pains; backache all the time. I was confined to my bed five months. I went to the hospital last April, leaving in May but not feeling much better. Then I commenced the use of your medicine. I have taken them regularly for five months in bottles in all, five of each. I have taken your 'Pleasant Pellets' for one year and I would not be without them in the house. I have been greatly benefited by the use of your medicine and I will recommend them as long as I live."

A good, practical home medical work is invaluable. Dr. Pierce's Common Sense Medical Adviser is such a book. It contains 1008 pages and 300 illustrations. Several chapters are devoted to facts that every wife and mother should know. Over a million women possess copies. A new edition is ready and will be given away gratis if you send a paper-covered copy and 31 one-cent stamps, to cover the cost of mailing only, to the World's Dispensary Medical Association, Dept. 1, P. O. Box 518, Lowell, Mass. Send for the cloth-bound copy.

WANTED.—Salesmen to sell a very complete line of lubricating oils and greases, etc. Liberal terms to good men. JEWETT REFINING CO., Cleveland, O.

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